July 6, 1954

The LUTHERAN Witness

CIFIC LUTHERAN
LOGICAL SEMINARY
THE LIBRARY

Letters

This column offers opportunity for expressions on matters of interest to our readers. Letters must be signed, although names will be withheld upon request. We reserve the right to reject, print in full, or omit matter not pertinent, according to the nature of the letter and space limitations. The opinions expressed by readers are not necessarily those of the Editors.

"LIMITED REVELATION?"

As appears from President J. W. Behnken's article in the WITNESS of May 11, page 8, column 3, the charge has been made that the *Common Confession* is "sufficiently vague to allow for the idea of a limited revelation." Limited revelation can only mean that not all parts of the canonical Scriptures are inspired, an idea common in modern theology.

The case against this charge is extraordinarily strong.

The salient words of the *Common Confession* are: "The Holy Scriptures are God's verbally inspired Word, that is, God moved men to write what He wanted recorded in the words He wanted employed."

The charge of limited revelation can be made only if the *Common Confession* warrants the following assumptions:

1. The expression "Holy Scriptures" is equal to "parts of Holy Scriptures";
2. The expression "God moved men to write what He wanted recorded in the words He wanted employed" is equal to
   (a) God allowed men to write some things that He did not want recorded, or
   (b) God allowed men to write in their own words and not in the words He wanted some of the things He wanted recorded.

Only on the basis of these premises can one say that the *Common Confession* allows for limited inspiration.

What evidence from the *Common Confession* does the author cite in support of his claim that the *Common Confession* allows for limited inspiration?

None, none at all.

Instead of citing evidence, he diverts attention from "limited inspiration" to "limited morality" and offers documentary proof for the latter. But he offers none for the charge he has made.

Nor can he cite from the *Common Confession* any evidence that supports his charge. The text excludes the premises on which his assertion rests. In fact, both premises pervert the text.

Furthermore, the context speaks against equating *Holy Scriptures* with *parts of Holy Scriptures.* Part I, which speaks of the same matter — and Parts I and II are to be taken together — does not speak of parts of the Scriptures, but declares: "We acknowledge the Holy Scriptures in their entirety as the inspired Word of God." The word *entire*, as Webster's Dictionary of Synonyms records, implies "actual completeness or perfection from which not only nothing has been taken but to which nothing can be added." Self-evidently the word *entirety* has the same force. Hence, if the *Common Confession* holds that "the Holy Scriptures in their entirety" are the inspired Word of God, it automatically holds that the Holy Scriptures in all their parts are the Word of God.

Parts I and II taken together amount to the following: The Holy Scriptures as they were written by the holy men of God in the original manuscripts are word for word the words of God, given by inspiration of the Holy Ghost.

Fort Wayne, Ind. PAUL F. BENTE

FOR EVERYDAY LIVING

Although a Christian all of my life, I am a newcomer in the Lutheran Church and have just recently been confirmed.

The LUTHERAN WITNESS gives me a chance to know more about my fellow Lutherans, to learn about the missionary field, and to read religious articles and editorials which will give me spiritual food for thought, word, and deed in everyday living.

The Bronx, N. Y. MARIAN DENTON

FINDS LODGE WRONG

The editorial "Look Before You Join" in the May 11 issue was extremely well written and could not possibly be offensive to any lodge member; yet its language was just strong enough to make any lodge member examine himself to see if his membership is justified by God's Word.

I myself was a Mason for 12 years. . . . I was sincere in my inability to see the wrong in lodges. Then, after seven years, by the power of the Holy Spirit, I saw how tricky the devil is in deceiving people by blinding them to the sinfulness of the lodge ritual; so I asked for, and obtained, an honorable demit. Since then I have been assisting our pastor in trying to show Masons how terrible it is to deny our Lord and Savior by ignoring Him. . . . We cannot pray to Christ and ask Him to be with us and bless us and then tell Him to wait outside the lodge door while we fraternize with people who do not want Him. . . . Important is our prayer ministry for people that the Holy Spirit may not Satan to blind them with the flower guage of the lodge.

Los Angeles, Calif. ALBERT J. PR

WANTS ADS

"A Scientist Looks at the Bibl Dr. Charles A. Goetz (LUTHERAN WI March 2), was simply marvelous. I refreshing to know that we still have scientists who haven't become educated."

Also I would like to suggest tha Lutheran Church — Missouri Syn more to advertise its religion, the w Catholics are advertising in mag Perhaps the Lutheran Laymen's L could sponsor a project of this kin if the churches had the material could put it in the newspaper.

Madison, Wis. MRS. ERNIE HEIM

✠

GIVING TO GOD

Reading the editorial "Another A in a recent issue of the LUTHERAN W *brought to mind a poem which I had ten after hearing a sermon on the "Can we really* GIVE *God anything?"*

How can I *give* Thee anything, O G
Since all that earth contains e'en
Thine?
All I possess Thou first hast give
And nothing that I own is really m
Debtor to Thee for all I am and ha
I owe Thee more than e'er I could
For when Thou gavest, Thou dids
Thine all
Without reserve, as ever is love's w

All I can do is to *return* to Thee
A share of that with which I have
blest,
Not as a recompense, but lovingly,
In gratitude for Love made manifes
When Thou didst give Thine own-be
Son,
That all who would believe in Him
live.
First I must give myself, dear L
Thee —
Then Thou wilt bless whatever else

WILMA E. McNA

Schenectady, N. Y.

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EDITORIAL STAFF
Lorenz F. Blankenbuehler, Editor

ASSOCIATE EDITORS

Victor Bartling	Alfred von Rohr Sauer
Otto E. Sohn	Paul G. Stephan
Lewis C. Niemoeller	John M. Runge

Harriet E. Schwenk, Assistant to the Editor

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All reports of ordinations, installations, tions, anniversaries, and changes of add pastors and teachers should be sent to t tistical Bureau, Lutheran Building, 210 Broadway, St. Louis 2, Mo.

Much of our news is received from R News Service, the News Bureau of the N Lutheran Council, and our Department lic Relations.

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God's Colors for the Christian Citizen

By GERHARDT F. NITZ
Pastor, Grace Church, St. Louis

Fourth of July this year marked the 178th anniver-
y of the Declaration of Independence.

On this occasion we naturally think of the early
of our United States, of its brave founding fathers,
freedoms guaranteed in our Constitution and Bill of
and of the great blessings which we enjoy in our

e spirit of true patriotism wells up in our breasts.
of joy and gratitude come to our eyes as we sing the
l anthem and see the Stars and Stripes floating high.
, "America, the beautiful" —

what a homeland for the oppressed!
what a magnificent land of opportunity!
what a blessed land of freedom!
what a wonderful land of plenty!

nder we wave the Red, White, and Blue!
d you ever notice that also the flags of Great Britain,
d, Cuba, Chile, Norway, and many other countries
rked with the same colors?

e Book of Exodus tells us that the curtains of the
acle and of the table of showbread, the great veil
n the holy place and the holy of holies, and the
of the priestly robe — all, at God's command, were
nade of blue, purple, and scarlet materials and white

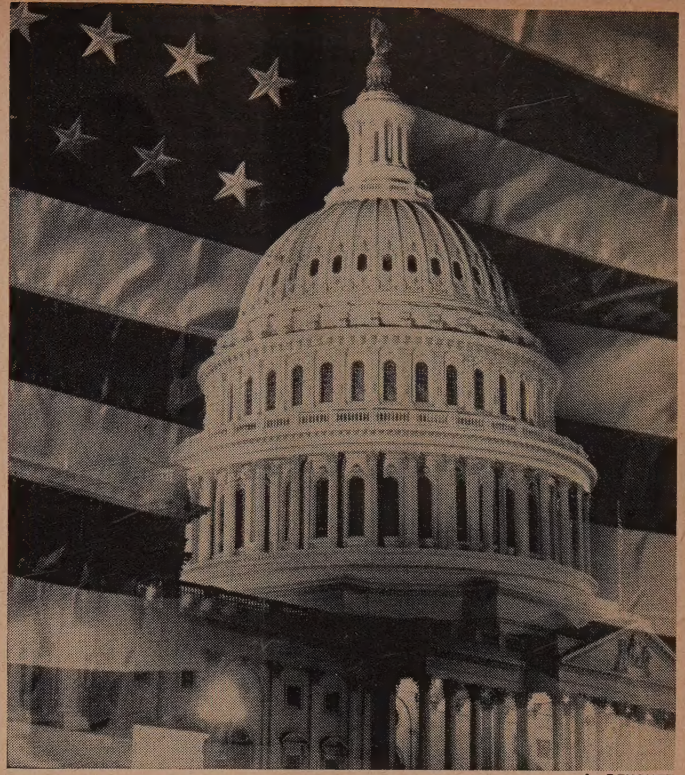
day the national and Christian flags which we display
churches and schools are similarly designed and, we
say, are God's colors for the Christian citizen.

Red

d is the color of courage and sacrifice. Surely the
States has been blessed with leaders of great cour-
d with citizens who were ready to make any sacrifice
Think of Washington at Valley Forge in the darkest
the Revolution; or of Lincoln in the long, sad years
Civil War. These men, and others like them, had the
e to cling to the ideals which made our nation great.
vere willing to make the necessary sacrifices to keep
untry free and united.

w sorely we need such courage today in government
courage to hold fast to the principles of service above
urage to do the right in the face of determined opposi-
ourage to make democracy work for all and not for
vileged few.

Christians, red stands for the blood of Jesus Christ
r the redemption of the world. Cleansed by Him,
ed His courage to stand up for the truth against
e, abuse, temptation, and sin; the courage to confess
word and deed; the courage of a Daniel, of a Joseph,
ter on Pentecost. John Wesley once said: "We need
ans who fear nothing but God, hate nothing but sin,
e determined to know nothing among men but Jesus
and Him crucified. With them we can set the world
"



A. DEVANEY

"The red badge of courage, the white badge of purity, and the blue badge of loyalty"

White

White stands for purity. And how our country needs purity in speech, in manners, in morals. Newspapers, magazines, movies, television and radio programs often cater to the baser instincts of the masses by flaunting sex, ridiculing marriage, and encouraging indecency.

We have had leaders who were above graft, bribery, and suspicion. We have good leaders today — but not enough of them. America needs purifying in home, Church, and State. How shall we bring this about? Only by cleansing the hearts and souls of men. That is the work of Jesus Christ.

White stands for the holiness which He alone can give. His spotless perfection, His robe of dazzling whiteness, can become ours through faith in Him. Columbus named what he thought was America "San Salvador (Holy Savior)." The Church is to preach cleansing through Christ, for only in Him will our country become literally "the land of the Savior."

Blue

Blue stands for loyalty. Everybody hates a traitor. We remember with shame the name of Benedict Arnold. We shudder when we read of Philip Nolan, who cursed America and said, "I wish I may never hear of it again." He became "the man without a country" and was condemned to sail the high seas for 55 years.

But how about those who break the laws of the land, who cheat and gouge, who exploit the poor and oppress the helpless, who practice prejudice and intolerance? Are they not disloyal to our free way of life, our constitutional privileges, and our democratic institutions?

The Church needs loyalty. As God is faithful in His promises to us, as He always keeps His Word, so we are to be loyal to Him. We demonstrate that loyalty by holding fast to His Word, by teaching and practicing its truths, by supporting His Church in its aims and purposes, by carrying out His plans and programs.

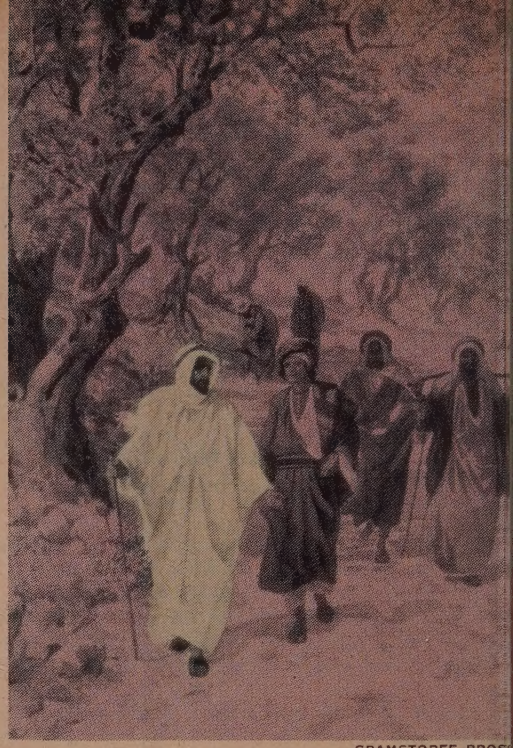
And then, please God, as Christians and as citizens, we shall be marked with His colors: the red badge of courage, the white badge of purity, and the blue badge of loyalty.

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

Are You a Follower of the Lord?

By W. F. BECK

St. Louis, Mo.



GRAMSTORFF BROS

"Jesus and His Followers," William Hale

Jesus doesn't tell us to march ahead while He stays behind. He leads, and we follow Him. He is the first to face every hardship and every foe along our way. He also leads us by showing us what we should do. He came to serve (Matt. 20:28): we should serve. He "loved the Church and gave Himself for it" (Eph. 5:25): we should love the Church and give ourselves for it — not to save it as He did, but to keep it with its Savior. "Live in love as Christ loved us and gave Himself for us" (Eph. 5:2).

The Model

We need to know Jesus intimately in order to follow Him. A sculptor wanted to produce a face in stone. Working with a wooden model, he examined every part of his model and with his fingers explored the hollow of the eye, the shape of the nose, every line and curve. When he was thoroughly familiar with it, he slowly began to work with his chisel on the block of stone. But he kept his model before him and often stopped to study it more closely. Only by thoroughly familiarizing ourselves with Jesus and His ways can we hope, in a measure, to become like Him.

Reflecting His Glory

He will re-create us in His image. In a Greek city a woman with soiled hands, uncombed hair, and ragged clothes stopped in front of the statue of a goddess. She looked at it a long time. The next day she was back. But this time she was clean. Her hair was arranged with the lively flourish which the artist had shaped in stone. Her garment was draped in flowing lines around her, and also in her posture there was something of the goddess. Looking at Jesus, we are stimulated to live nobly. More than that; He who bought us with His blood works in us with creative power to make us more and more like Himself. He transforms us. Moses, coming from God, shines with God's radiance. The face of Stephen, about to die for Jesus, "was like the face of an angel" (Acts 6:15). And we, in whom lives the Son of God, shall reflect His glory.

His Word and You

No picture or statue was made of Jesus while He lived on earth. But we have something better than a print on paper or a form in cold stone. He lives in His Word and in you. If you let Jesus have His way with you; if you tell the devil, "Go away," and your flesh, "Enough of that"; if you love him who wrongs you; if you live clean amid filthy surroundings, honest when you could "get farther" by double talk, and unselfish while others are greedy — there is Jesus shining through you. Do what Jesus would do, say what He would say, look as He would look at others, and people will turn from artistic depictions of the Savior to see a better likeness of Him in you.

He shows you how He wants you to follow Him. Watch Him get up from the meal, tie a towel around Him, take a basin of water, kneel on the floor, and wash the feet of Peter, John, Judas, and the others. "Do that," He tells you, "and don't put on airs as though you were better than your Master."

Dealing with Individuals

Follow Him in dealing with in
uals. Like all other pagan isms,
munism sees only masses of peopl
is cheap, and the individual d
count. But the Son of God sat
for a good talk with one adult
woman; He ate and drank wit
kind of people. He spent hours at
with Nicodemus, telling him the
enly truths which we enjoy read
John 3. Just before He was boun
had to stop to touch the ear
Peter had cut off and to heal the
who had come to arrest Him. C
cross, burdened as He was wit
sins, He "took time off" to lift a
thief into Paradise. And in this r
the risen Lord had not changed
took Peter aside and wouldn't le
go until Peter had told Him three
"I love You." If you are foll
Jesus, you will take lots of time
the individual who needs you.

Live Only for Jesus

He was determined. When He
His public work, the devil offered
food and the glory of the world.
pushed him aside. The people
"Let's make Him king." But H
no candidate. Peter didn't want
to die. But Jesus brushed him
and walked far ahead of the oth
His way to the cross. Follow
If Jesus has given you work
why not do it now? And when
done, don't get too excited if
praise you, or too upset if they cri
Keep your eyes on the mark whic
have set for yourself, and live on
the approval of Jesus. Just follow

These "*Money-Making*" Affairs

By J. E. HERRMANN
Stewardship Counselor

A. DEVANEY

Congregations whose organizations have by-passed money-making affairs are stronger financially than ever before

ne and time again we have been sked by pastors and lay people to ive an opinion in the LUTHERAN ESS on "money-making" affairs. a careful study of the whole em, based on discussions with ntentioned members of our ch in every section of the country, bmit the following:

ould the Church be engaged in ng money"? That is the basic ion. Many seem to think so. Why wise the endless parade of ice- socials, dinners, bazaars, and age sales?

ut," many say, "*our church needs noney!*" Nowhere in the Bible he Lord, the Head of the Church, at churches are to "raise" money and beyond what His people are g *to give Him directly* through offerings.

Which Do You Believe?

Which do you believe, (1) that the ch will be able to do God's work oportion as it raises money, or at it will have the money in pro- n as it does God's work?" (F. W.)

nat do we mean? This: Chris- give to the Lord and His cause love and gratitude for their won- salvation. In response to what as done for them in Christ, they te their lives and possessions to ause. In the proportion to which ian congregations carry out their mission on earth, God through members will provide for *all* of real needs. He has so promised.

Here's the Trouble!

ngregations resort to money- g affairs when they do not prac- and consistently *apply* basic truths to the lives of their mem- when they fail to enlist the time, s, and energies of their members ly spiritual service, when they easurably in witnessing for Christ eir local communities. "Let us more money," they say, "and we will build better churches and schools, do a better job in our community, and give more for the world outreach of the Gospel." Christ made all this dependent upon people, consecrated people, not money. Those who love Him will also *give* generously for His cause and not resort to money-making affairs.

What Is Needed

"Yes, but our congregation needs more money!" Is that what it really needs? Come, come, now! The greatest need of your congregation is to come much closer to Jesus. Then your people will come much closer to giving what is really needed. Why not spend more time in teaching your people the basic, Christ-centered stewardship principles and their application? The Holy Spirit will cause them to grow more and more in the grace of giving. Where money-making schemes are in vogue, people are not giving as God has prospered them. Money-making schemes are no substitute for proportionate giving. In fact, they undermine it.

Did You Know?

The leaders of all major Protestant denominations in North America are opposed to "money-making" affairs. Because of sad experience these leaders are urging their congregations to do away with such affairs. The United Lutheran Church, as a matter of policy, now forbids its subsidized congregations the use of questionable methods in church financing. The United Lutheran Synod of New York cautions its congregations against "commercialism," which, it says, "is eating like a cancer into the vital organs of the church, causing spiritual paralysis and nullifying the very purpose of the church's existence." That is its conviction in the matter.

Among Us

We were happy to note that the Lutheran Women's Missionary League at its recent convention in Portland passed a resolution urging its local groups to desist from money-making affairs. A growing number of the congregations of Synod are telling their organizations and agencies to do likewise.

The organizations of St. Mark's Lutheran, Yonkers, N. Y., agreed "to sell no tickets, solicit no merchants, secure no paid advertisements, make no charge for any entertainment or part thereof. In giving a dinner or any event, the approximate cost per person may be announced and a basket placed at the door." We know of many others who are following the same procedure; for example, Faith Lutheran, Los Angeles, and St. John's Lutheran, Tampa, Fla. The result? These congregations are now stronger financially than ever before.

Fellowship

But what about the Christian fellowship fostered through money-making affairs?

Christian fellowship and money-making affairs are not synonymous. In fact, the more the desire to make money, the less fellowship there is. An ocean of fellowship exists in topic studies based on God's Word, working together in planning for, and calling upon, weak members, the lonely, the sorrowing, the sick, the delinquents, and the unchurched. As we draw closer to God, we are drawn closer to one another into one big family and become more and more "the family of the concerned."

Let's have more affairs that truly promote fellowship!

(Continued on page 11)

YOUR SYNOD

THE PRESIDENT

The author of *"A Fraternal Word" Examined,* on page 11, under the caption "Sunday," says: "Our 'Review' of 1951 points to the doctrine of Sunday as a matter that has been in controversy up to recent date.

"The *Fraternal Word* states that it is *publica doctrina* in the American Lutheran Church that the observance of Sunday does not rest on the command of God.

"But evidently the contrary is also *publica doctrina* in the American Lutheran Church, as appears from the following quotation from a devotional book published by the Wartburg Press in 1950: 'The law of God decrees that one day in every week all men must cease their normal work and must worship Him. . . . So our Father has commanded this 'way of life.' (From *Thine Forever* by August G. Suechting, page 41.)"

The writers of *A Fraternal Word,* to which exception is taken, expressed it in the following words:

"a) Wisconsin Synod *Proceedings 1951,* page 135: 'The omission of any reference to this doctrine is criticized.'" What is meant is that the *Common Confession* contains no reference to the doctrine of Sunday, in fact, no repudiation of the doctrine as formerly taught by some in the American Lutheran Church.

The writers of *A Fraternal Word* continue: "It is public doctrine in the American Lutheran Church that the observance of Sunday does not rest on a command of God." How can our men claim this? We know that the American Lutheran Church commissioners who served from 1935 to 1938 told our committee that our doctrine concerning Sunday is *publica doctrina* in their Church. It became a part of *The Declaration* prepared by the American Lutheran Church commissioners and presented to our convention in 1938. We know th American Lutheran Church adopt statement at its 1938 convention i dusky, Ohio.

But what about the quotatio the devotional book? I doubt th member of our Committee on Do Unity knew that this statemer made. I did not know. Had we it, we surely would have taken it u the American Lutheran Church missioners and requested a corr Our Church certainly does not agr the statement. We take it that a American Lutheran Church as according to its resolution at th dusky Convention of 1938, do agree with the author of the stat Evidently the author went beyo official position, the *publica doctr* his church body.

JOHN W. BEHNKEN

COMMITTEE ON DOCTRINAL UNITY

A joint meeting of Synod's Committee on Doctrinal Unity and the Committee on Fellowship of the American Lutheran Church was held in Chicago, Ill., recently. This was the first meeting of the two groups since the completion of Part II of the *Common Confession* in February, 1953. Its purpose was twofold:

1. To bring the committee of each Church up to date on whatever has occurred during the last year, within the ranks of the other Church and within the circle of its fellowship, that affects the unity in doctrine and practice.

2. To discuss the *United Testimony on Faith and Life,* the doctrinal platform drawn up by the committees of the five Churches of the American Lutheran Conference.

In carrying out the first point our Synod's committee reported on the action of the Houston Convention and on the present situation within the Synodical Conference (as also reported in the LUTHERAN WITNESS). The American Lutheran Church's commission reported on the present state of the merger negotiations with the Evangelical Lutheran Church, Lutheran Free Church, and the United Evangelical Lutheran Church.

The major part of the meeting was spent in discussing the *United Testimony.* The members of our committee were given the opportunity of asking whatever questions they had about the m and adequacy of the expression and the consistency between the *Testimony* and the *Common Con* They stated that, in their judgme *United Testimony* has some hap mulations but also some defici Time did not allow for the com of the discussion.

Your committee earnestly r a general and thorough study *Common Confession* and asks th results of such study be commu to the chairman, President Walte ler, D. D., Concordia Theologica inary, Springfield, Ill., or to the signed secretary.

ALFRED O. FUERBRINGER, Secretary

BOARD OF WORLD RELIEF

One half of the human family is hungry most of the time. Hundreds of millions are on the verge of starvation.

More than half of the human family suffers from dysentery, cholera, typhoid, hookworm, tuberculosis — in many areas largely the result of underfeeding.

Millions of people are impoverished or homeless — frequently both — by disaster and the human brutality of war. Refugees from the last World War alone still number fifty million.

The suffering of human beings is of deep concern to us. Some of these unfortunate people are our brothers in the faith. All the others are our brothers, too — blood relatives — by fact of God's creation. Toward all of them we have a brother's responsibility.

The Houston Convention last summer, in constraint of Christian love, recognized this responsibility and authorized a World Relief program. Funds needed to operate this ministry of love were, however, not included in the synodical budget. Our Synod's relief activities are dependent upon voluntary contributions from our congregations and individual Lutherans.

The initial appeal of our Board met with ready response in many of our churches. During the remaining months of 1953 almost four million pou food and one million pounds of c were sent to 17 different countries

We trust we shall be able to b and enlarge our activities in 195 we are confident that the compas response of our Lutheran peop make this expansion possible. Th remains desperate in spite of w and many others have done. F most part, the hungry are hung and the naked still naked.

More detailed information is able by addressing our office a John R, Detroit 1, Mich.

WERNER KUNTZ, Executive Director

The Psalter

Guard My Lips!

alm 141:3: "Set a watch, O Lord, my mouth; keep the door of s."

ing the war, signs were posted vith the warning: "Careless talk lives!" There is indeed no way imating how much damage — ysical, mental, and spiritual — een caused by careless talk. No r St. James called the tongue "a world of iniquity . . . an unruly full of deadly poison." Strong , but only too true!

veryone of us, therefore, must the Psalmist's prayer: "Set a , O Lord, before my mouth; the door of my lips." We need answer to this prayer, both for wn and for the sake of others. or ourselves we need "a watch e our mouth" in order to pre- the consistency of our faith, the ity of our worship. It is un- able, declares St. James, that out e same mouth both blessing and g should proceed. The mind that ified with the love of Christ will roduce vulgarity, profanity, or ood. The heart in which the Spirit dwells will not be the e of malicious gossip.

vil words come from the Evil The very name "devil" means lerer." He tempts us to slander by taking the holy name in vain. mpts us to slander our neighbor ruel and cutting words. A loose e betokens a loose faith. Earn- we must pray, "Keep the door lips!"

e need this spiritual safeguard or the sake of others. Careless, ne, impure words, when uttered Christian, cause offense. They thers to doubt the genuineness faith. They bring the Church isrepute. They cast a shadow on ospel's light. Others can judge y by how we talk and by how t. The example that we set is asis for their judgment. What f example do we show?

ily we must pray, "Set a watch, d, before my mouth; keep the f my lips." Thus guarded and , our mouth will show forth His and our lips will be opened to e wonders of His love.

at love He has revealed in whose lips were full of grace, whose mouth was found no

THOMAS COATES

And Jesus Said

Every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted. LUKE 18:14

Humility is universally regarded as a virtue; it is not the proud, conceited, puffed-up seeker after notoriety who is said by practically everybody to deserve our admiration and esteem, but the humble man quietly doing his duty. Of importance for us is not the opinion of men, but the declaration and verdict of our great God. Jesus had told the Parable of the Pharisee and the Publican, and now He appends the lesson.

What constitutes true humility in the sight of God? The publican, standing in the Temple, but at a distance from the distinguished, honored people, his eyes downcast, beats his breast and prays: "God, be merciful to me, a sinner!" He is aware of his total unworthiness, of having sinned grievously against God, and he acknowledges his guilt in deep repentance and sorrow. But he does not despair; he goes to God in prayer, convinced that the heavenly Father will not reject him. Here we see the humility that God wants in us — the conviction of our sinful state and our countless shortcomings in the light of the divine law.

Humility, it must not be forgotten, is an attitude of the heart. Outward acts and attitudes do not necessarily reflect correctly the condition of our inner self. As a rule they undoubtedly do, but they are not an infallible index. It is to be feared that some persons who have the reputation of being very humble, are in reality excessively proud — proud of the humility with which they are credited.

The publican went down to his house justified; he received God's pardon. It was not that his humility earned for him the verdict of justification, but it constituted in part the receptive attitude a person must have if the divine pardon is not to be offered in vain. The proud man will not obtain forgiveness: the reason is not that God fails to offer it to him, but that he refuses to accept what God wishes to bestow for Christ's sake. Imbued with a sense of his own imagined rectitude, he thinks he can be justified through his own consecrated efforts; so he turns his back on God's forgiveness. Pray God that we do not belong to this class!

WILLIAM F. ARNDT

The Creed

"The Holy Christian Church, the Communion of Saints"

The Church is the sum total of all Christians; the whole family of believers; the fellowship of all who have been gathered by the Holy Ghost through the Gospel and made saints through the imputed righteousness of Jesus Christ. In short, the Church is the Communion of Saints.

There is only one way in which a person can become a member of Christ's mystical body, and that is by faith in the promises of grace offered in the Gospel and the Sacraments.

Since no mortal can accurately identify true believers, the Church is said to be invisible. And so it is, but not to God; the Lord knows them that are His. His eye is ever attentive to the needs of His chosen ones; His ear is not heavy that it cannot hear their cries. Nor is His hand shortened that it cannot save.

All believers, of all times, places, and Christian denominations are "one in Christ Jesus." So you see that actually the Church is not splintered, is not divided into a multiplicity of sects. Wherever the Gospel of forgiveness through the atoning blood is preached, there you will find those who know the Lord Jesus clearly, love Him dearly, and follow Him nearly. All these, taken together, constitute the household of God, the commonwealth of believers, Christ's temple, His city, His flock, His bride. Thinking on the universality, or catholicity, of the Church, we sing with fervor:

Elect from every nation, Yet one o'er all the earth,
Her charter of salvation, One Lord, one faith, one birth.
One holy name she blesses, Partakes one holy food,
And to one hope she presses, With every grace endued.

And now, recognizing also that the local congregation is a divine institution established according to God's will and appointment, we shall most certainly become positionized with such a congregation, one that is rooted and grounded in all the teachings of the Bible. And, being members thereof, we shall do our part, by giving time, talents, tissue, and treasures, to support the church locally and to plant the cross of Christ deep in the soil of human needs everywhere.

ERWIN KURTH

Editorials

God's Word Immovable

Some people would like to have Christian pulpits proclaim all religions alike and say men may be saved after their own fashion, but the fact still remains that there is salvation in no other than in Jesus Christ. Others would appreciate hearing that churchgoing is not an essential part of Christian life, but the admonition still stands that we should not forsake the assembling of ourselves together. There are those who would have the Church along with the free Gospel also give free membership, but that does not exempt us from the responsibilities of Christian stewardship which demand that we honor God with our substance and the firstfruits of our increase. Unhappy married people would welcome amendments to the Biblical teachings on divorce, but it still remains true that those who cast aside the bonds of matrimony except for fornication or desertion are guilty of adultery. Young people would be pleased if nothing would be said against certain popular amusements of the day, but in not a few instances conscience will remind young Christians of the Apostle's injunction: "Flee youthful lusts."

Law is law and sin is sin, no matter if misguided and sentimental men would offer dispensations. Neither jot nor tittle shall fall from the Law until all be fulfilled. Therefore a Christian's motto is: "Speak Lord, Thy servant heareth."

Freedom of, Not from, Religion

On Independence Day Christian citizens of the United States reflect with thanksgiving upon the many priceless treasures which by the grace of God they enjoy in this "land of the free and the home of the brave." The outstanding gift of God to the people of the United States of America is without a doubt the priceless boon of religious liberty. We may worship God according to the dictates of conscience, and without interference. Indeed our government guarantees protection in case such liberty is threatened.

In saying this, we do not wish to overlook or deny that tribulation, even persecution, has had beneficial effects upon the character of the Church. But we do wish to emphasize that religious liberty is a precious blessing which should be appreciated and cherished with sincere thanksgiving.

The situation is the same as in our private lives. In times of sickness we may well confess with David: "It is good for me that I have been afflicted, that I might learn Thy statutes," Ps. 119:71. At the same time we may and should with the same Psalmist acknowledge the restoration of our health with the words: "Bless the Lord, O my soul, and forget not all His benefits, who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction," Ps. 103:2-4.

But we must ever be mindful of the fact that we do not have freedom *from* religion. Though our Government cannot inquire whether we pray to the God of the Bible or to an idol, God says to us: "Thou shalt have no other gods before Me." Our Government cannot ask whether we attend church or not, but God admonishes us to do so. Our Government does not interfere with our personal habits unless these conflict with the rights of other citizens, but God says to us: "Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you? If an defile the temple of God, him shall God destroy," 1

Therefore, while we appreciate and enjoy this p boon of freedom, let us not mistake liberty for licen the final accounting we shall have to answer even fo idle word which we have spoken. Let us employ ou dom of religion and conscience to retain that freed which Jesus speaks John 8:31, 32: "If ye continue Word, then are ye My disciples indeed, and ye shall the truth, and the truth shall make you free."

How to Silence Scoffers

There are various ways in which Christians can themselves and the Christian religion and Church a the ignorant and frequently vicious railings of wicke but one of the most effective is the one suggested Spirit of God through the pen of the Apostle Peter. H "It is the will of God that with welldoing ye may silence the ignorance of foolish men."

A very simple method indeed. War strategy t that frequently a good offense is the best defense. T true also in life. When God's children seriously en to walk in the light, doing what is right and being k to the underprivileged, especially their enemies, th giving the foe no ground for complaint. When a tian's daily life actually proves the accusations of the false, such charges are bound to become less nois effective; indeed the gainsayer may even be won.

All this is not easy. There is much in a Chri make-up, because of his sinful nature, which rebels a such injustice and clamors for drastic action. Bu St. Paul, he should learn to do all things through who strengthens him.

Orchards

To observe an orchard at work in the early mor summer is to see one of the great miracles of natu folding. The early process of opening bud and flow been completed, and now the fruit is forming on the pressing with all its might against the time when the ing season ends.

It is as though an orchard tree knew that the ul product of its life is the fruit now developing on its bra This fruit is to be a blessing to others. The bark, branches, blossoms, and leaves are all for the tree' welfare, to further its strength and to enhance its b but the fruit is to be taken for others.

As in an orchard, a miracle takes place in the li believers. Like trees growing in an orchard, normally ing Christian lives will produce good fruit that will others. Faith is the beginning and foundation of a Ch life. There is no use trying to build Christian cha unless the power to do so be acquired by faith. Bu our character rooted in faith, we have God's promis the fruits of the Spirit will grow: love, long-suf brotherly kindness. Such are the fruits of our live will bless others, even as an entire life of love will the daily conduct of a believer and will be a blessin only to himself, but also to his fellow men.

ose Leaves

"News"

Perhaps the Witness "News" column should be headed vs Without Comment," for there are readers who think editors approve every item in this section. These col- s aim, within the limitations of space (and this space ten meager), to report objectively events of the church rge and happenings in the world as they affect the rch. Important synodical news and reports of official ds appear in special articles. News of local interest only blished in the Supplements and other District organs. e selection of news the Witness endeavors, above all, e accurate, and to quote only from reliable sources. curacies, no doubt, will occur, as when the word "reg- " was omitted recently from the new "In God We t" stamp item. The selection of news material may not ys be judicious. For those disagreeing, the Letters page ways open. But — the "News" section is not the official e of the Missouri Synod.

Church-State Troubles

For almost a year a controversy on the Biblical doctrine ell has been raging in the Lutheran State Church of way. Dr. Hallesby in a radio address declared unbe- rs would suffer eternally in hell unless they repented. op Schjelderup attacked this view openly. Whereupon esby and others demanded the bishop's dismissal for ng broken his ordination vow.

Asked for an opinion by the Church Department of , University Rektor Castberg sided with the bishop in discussing Church-State relationship, argued that State can interfere in the Church's internal affairs, even atters of doctrine, confessions, and ordination. Church State officials debated the question in public and in the . Although some maintained that the bishop's position not in accord with the teachings of the New Testament the Lutheran Confessions, the Norwegian Cabinet de- d "the conception of everlasting punishment in hell npatible with Christianity as a religion of love" and ed the bishop's continuance in office. As a result of dispute some churchmen are calling upon the Church come independent of the State. Majority leaders, how- want the Church-State relationship to continue.

Another example of the evils of Church-Statism! erans in the State Church of Norway must tolerate der who rejects a truth taught clearly in Scripture the Lutheran Confessions: eternal damnation for un- vers. What a blessing to live in a country in which ration of Church and State prevails!

Blessed Burdens

Dr. Julius H. Horstmann, first editor of the first official sh language organ of the former Evangelical Synod of n America, later associate editor of the Evangelical and rmed Church *Messenger*, died early this year at the f 84. The *Messenger* reports that during the last weeks s life he repeatedly quoted stanzas from two German eran hymns he had memorized in his youth: "Be Thou Consolation" and "I Know My Faith Is Founded."

Of late years educational sciolism (surface knowledge) rowned upon so-called overburdening of young minds excessive memory work. Gems from the Bible and ymnal memorized in youth, when the mind is espe- receptive, will never be a burden but a blessing.

What's the Answer?

Question: Is it wrong to be baptized more than once?

Answer: Do you perhaps mean: Is it *sinful* to be baptized more than once? That we would not dare to assert. Or do you feel that a Christian should be baptized again and again, even as he is invited to partake of the Lord's Supper frequently (1 Cor. 11:25, 26)? For such action there is no Scriptural warrant. Or are you thinking of a baptized Christian from a non-Lutheran church who wishes to unite with one of our churches? Then the answer is No, for Holy Baptism is the Sacrament of initiation, or reception, into the holy Christian Church, the Communion of Saints, the Kingdom of God (John 3:5), not merely into the local church where it takes place. In such cases a Lutheran pastor will merely assure himself that Baptism was properly administered, that is, by authority of a Christian congregation and in the name of the Father and of the Son and of the Holy Ghost. If that fact is established, such Baptism is valid and is not to be repeated. But if something that looks like Baptism had been performed in a non-Christian congregation, to which Christ has not given the power of the Keys, or if a congregation has departed so far from Scriptural teaching and practice that the individual has persistent doubts as to the validity of his Baptism, then for the sake of his assurance it may be repeated. Actually this would not be a rebaptism, since the first was not a genuine Baptism. For a Christian should draw comfort from his Baptism as long as he lives and must therefore be sure that it was properly performed, within a Christian congregation and in the name of the Holy Trinity. If that is the case, rebaptism is unnecessary and improper.

Question: Shall the minister check choir and organ music?

Answer: It is always advisable for a pastor as the divinely appointed overseer of his flock (Acts 20:28; 1 Peter 5:2) to confer with his choirmaster and organist with regard to the music which is to be used in the public services, so that their respective contributions to the service may be properly integrated and co-ordinated. As far as checking the music is concerned, however, a wise pastor will use discretion. If he has an experienced music director with a solid Lutheran background, the pastor will have confidence in the director's doing only that which redounds to the glory of God and the edification of the church. On the other hand, a new and inexperienced choir director and organist may need supervision and guidance.

Question: Will we recognize one another in heaven?

Answer: If Moses and Elijah kept their identity when they appeared at the transfiguration of Jesus on the holy mountain (Matt. 17:1-9), it is certain that all believers will recognize one another in heaven. That fact also appears from Job 19:25-27 and from the very nature of the resurrection. Since our bodies will be raised, we shall have the same bodies, though glorified, and we shall know each other. O. E. S.

Needed: Women Teachers

Lutheran parochial schools need many more consecrated and competent young women than ever before. In May, when Synod's Board of Assignment completed its annual task of assigning the available persons to the parish schools which had applied for teachers, there was a shortage of 184 teachers.

To enable many more girls to train for teaching service in the Church, Synod is ready to use in this program eight preparatory schools besides the two teachers colleges. In September, 1955, another preparatory school will inaugurate such service.

There is a critical shortage among women graduates who have studied for four years at either River Forest or Seward, where Synod's two degree-granting teachers colleges are located. These schools also provide several short-course programs for emergency teachers. For several years St. John's College, Winfield, Kans., has also trained young women in a special two-year program.

Five Preparatory Schools in Service

Besides the three schools mentioned, Synod recently authorized five other schools whose primary purpose has been to prepare ministerial students for entrance to the St. Louis seminary also to co-operate with the two teachers colleges by enrolling women teacher-training students who will continue their professional training through additional studies in summers or in the regular year at the two main teachers colleges. These five newly authorized schools are Concordia Collegiate Institute, Bronxville, N. Y.; Concordia College, Edmonton, Alta., Canada; Concordia College, Fort Wayne, Ind.; California Concordia College, Oakland, Calif.; and Concordia College, St. Paul, Minn. These schools are intensifying their efforts to recruit and train interested and qualified girls.

The Houston Convention approved the plans of Concordia College, Austin, Tex., the ninth school, to join in this co-operative program. Through the generosity of the Texas District the college at Austin hopes to have a new dormitory for women by September, 1955.

Two More Schools to be Added in September

Since the first students to have entered this program will not be ready to teach until 1957, the College of District Presidents saw the need for further drastic steps. The Board for Higher Education recommended for immediate favorable action the offer of two additional synodical preparatory schools to enroll women as teacher-training students on the college level only. Since this method seemed a feasible way of making available a larger number of women teachers at minimal expense to Synod, the Board of Directors on June 4 approved the recommendation and resolved to appropriate the to make the necessary changes i facilities at St. Paul's College, cordia, Mo., and Concordia Co Portland, Oreg., which in Septe will enroll freshman college w who intend to become teachers i theran parish schools.

Soon our colleges from the At to the Pacific and from Canad Texas will co-operate in furnishin first two years of college. Wome then serve as emergency teacher through additional studies during mers can acquire the Lutheran T ers Diploma or the degree of Bac of Science in Education.

Women Teachers Needed

Good teachers cannot be tr overnight. Nor can these sync efforts be successful unless more y women are led to see in the servi teaching their own Christian voc

To a considerable extent the h answer to this problem depend you — and on that girl you know has obvious God-given talents, a ning way with children, and the ingness to serve the Church.

Information on the opportu of each of these eleven synodical leges co-operating in this sync program can be obtained by addre the office of the respective c president. Apply today!

WALTER F. WOLBRECHT
Co-ordinator of Teacher Trai for the Board for Higher Educ

Brazil District Jubilee

June 27, 1954, marks the anniversary of the founding of the Brazil District. On June 27 a celebration was held in all District churches commemorating the anniversary. This day also initiated the gathering of the pledges for the thankoffering for the blessings of God during these fifty years. The goal for the offering has been set at Cr.$500,000.00, the largest offering ever planned by our District.

In the Direction of the Southern Cross

On a cold day of February, 1899, the Rev. C. J. Broders left New York for the faraway land of Brazil. He was to investigate the mission opportunities in Rio Grande do Sul for the Missouri Synod. After a few days' voyage a severe storm overtook the ship, and the badly damaged vessel had to be towed back to New York. However, on March 1 Rev. Broders embarked again and arrived in Brazil after a month's voyage.

His first experiences with Lutherans in Brazil were disappointing, but he found a faithful group in Sao Pedro, near Pelotas, Rio Grande do Sul. Here he organized a congregation and returned to the United States to present his report on the mission possibilities in Rio Grande do Sul.

The First Workers

The North American Mission Board sent the Rev. William Mahler to be the first pastor of the Missouri Synod in Brazil. Shortly after his arrival in Sao Pedro, early in 1901, two other congregations called him as their pastor. As soon as it became known that a Lutheran pastor had arrived fro United States, wicked tongues st a campaign of defamation and There were those who called the of the Lutheran Church propag for North America, a "Yankee t But this propaganda also served a purpose. Many an abandoned co gation and many a distressed learned that the Lutheran Church in Brazil to preach the true G and to take care of the spiritual n of hungry souls.

Because of the large amou

Jubilee Synod, Porto Alegre, Rio Grande do Sul, 1954

razil District has set aside funds for the ase of property and the building of a in the Copacabana section of Rio de o for the third Lutheran church in the South American metropolis

and the many pleas for services n came to the first missionary, three missionaries were sent that same Pastors Adolph Vogel, Henry nke, and John Hartmeister. Their soon branched out.

Founding of District

his rapid development of the mis- beneath the Southern Cross caused Board to send its president, the P. L. Lochner, to Brazil in May, to organize a new District. In a ing held with the pastors and y laymen in Rincao Sao Pedro on 24, 1904, the Brazil District for- organized and elected as first dent the Rev. William Mahler.

Then . . .

he workers and congregations in numbered 14 pastors, one Chris- day school teacher, 10 congrega- of about 3,000 souls. The work carried on in only one State of il, Rio Grande do Sul.

Now . . .

oday, in ten States of Brazil and Distrito Federal 111 pastors, 29 syn- lly trained Christian day school ers, 45 lay teachers, and 65 women ers are active. They serve 98 par- , with about 80,000 souls. There 140 parochial schools with 6,086 s. For their own support the con- ations of the District contributed ,919.00 in 1920. In 1952 they con- ted Cr.$5,406,475.00. For missions

aca (Plaza) Paris in Rio is not far from pacabana area, where the Brazil District is starting a new church

in 1920 the Brazilian Church contributed Cr.$1,821.00 and in 1952 the contributions were Cr.$452,333.00.

We Brazilian Lutherans do not want to forget the great debt of gratitude we owe to our brethren and sisters in the U. S. We remember gratefully the sound orientation of the Rev. Dr. Franz Pieper, under whose presidency the work was begun, the encouragement of the Rev. P. L. Lochner, the generous help of the late Henry W. Horst, a grand friend of our mission, the late Dr. F. C. Streufert, who with his visitations helped us progress spiritually and financially, and all who with their gifts and prayers helped our District.

ARNOLD W. SCHNEIDER

"Money-Making" Affairs

(Continued from page 5)

Experience Proves

that money-making affairs

- do not actually help a congregation
- often are questionable in nature
- tend to commercialize the church
- substitute buying and selling for Christian giving
- create unwelcome competition with business firms
- take time and energy from our people which is needed for spiritual work in the congregation
- are a confession that our Christian giving leaves much to be desired
- give the impression to many on the outside that we have a difficult time making ends meet
- give encouragement to those who say: "All the Church wants is money"
- embarrass those who give directly to the Lord
- finally undermine the practice of Christian stewardship itself

If this be the price so many pay for money-making affairs, why have them?

Time and again leaders of organizations within our congregations have asked us: "If we are not to engage in money-making affairs, what *are* we to do?" This is an admission on the part of such organizations that they believe that they can best help their congregations by making money. It is also a criticism of their own congregations. They have not given these organizations a responsible part in the God-given program of the congregation itself. These organizations are not so much at fault as their congregations.

Where organizations are drawn into the over-all program of the congregation, and channel their time, talents, and energies into the spiritual work of the church, they no longer miss the money-making affairs.

Do you agree with these convictions?

NEWS

Prof. E. J. Mahnke, Field Work Director at Concordia Seminary, Saint Louis, reported that in the last two semesters 159 second-year theological students at St. Louis taught 1,705 Sunday school classes and 768 Bible classes, and preached 425 sermons. Third-year resident field workers made 10,713 contacts in visits to institutions, hospitals, and through bedside calls and group instruction.

These second- and third-year men traveled approximately 14,000 miles in the three carryalls purchased from the students' chapel collections.

One hundred applications for summer field work were received, and 65 filled. First-year men are not eligible for preaching, since they have not had courses in sermonizing.

Richard James, the 15-month-old son of the Rev. Richard G. Pera, head of Synod's seminary in Paris, was killed in an automobile accident June 6, at Troyes, when the family was returning to Paris from Basel. Mrs. Pera, who was driving, tried to close the door, which a gust of wind had opened. She lost control of the car, swerved into a wall, and was thrown from the auto. She will be hospitalized for many weeks at the Paris American Hospital, Neuilly sur Seine, France. Pastor Pera suffered injuries to one arm and to his left eye. Two daughters, Judith, 7, and Denise, 3, were unharmed.

George Argus, Jr., 25, rescued two weeks after a 1,000-foot fall on a descent from McKinley, highest mountain on the North American continent, is a member of St. Mark's Lutheran Church (F. T. Schroeder, pastor), Brooklyn. He attended Concordia, Bronxville.

His hip dislocated, his front teeth knocked out, a few black frozen spots on his feet from the snow that melted on his socks and that buried his tent 30 inches deep, Argus waited seven days on Muldrow Glacier until rescuers reached him.

While he received his degree in geology from the University of Alaska, he is a former Valparaiso University student. Now stationed in Alaska, he is a corporal in the U. S. Army.

On their national holiday, May 17, Constitution Day, 69 Norwegian Lutherans from Toronto, Canada, gathered at St. John's Church for a service at which the Rev. G. Bornemann preached in English.

In addition to its regular English work, St. John's has served German, Estonian, Lettish, Lithuanian, Hungarian, and Polish congregations. One half of the Lutherans in Toronto (1,125,000 population) use the facilities of Saint John's.

The Junior College of Concordia Collegiate Institute, Bronxville, N. Y., has been accredited since 1941 by the Middle States Association of Colleges and Secondary Schools, the regional accrediting association of the Middle Atlantic States. The association requires a re-evaluation of all colleges every 12 years. The chairman of the commission which inspected the college reported to the association: "I delight in the pleasant responsibility I now have of reporting . . . the final action of the commission . . . the commission's decision was to reaffirm the accreditation of Concordia Collegiate Institute."

Missionaries at Nagercoil, India, earlier this year welcomed V. H. Dani, an Indian of the same high caste as Gandhi. Thirty-three years ago Mr. Dani went to America, when he was 18, to study. There he met Pastor Hans Koller Moussa (of Wisconsin Synod) in Fond du Lac, Wis., became a Christian and a Lutheran, married a Lutheran girl, and settled in Sugar Bush, Wis. He now has a motel and grocery store in El Centro, Calif.

Missionary Earl Miller wrote the WITNESS: "On Mr. Dani's first visit to India in 33 years, he struck us as a fine Lutheran layman and an ardent missionary. That brings 'foreign' missions sort of close to home, doesn't it?"

A hundred and twenty thousand persons packed Wembley Stadium for the final rally in Dr. Billy Graham's three-month London crusade. The crowd broke all records for evangelistic meetings in England and surpassed the American evangelist's largest previous audience of 75,000 in the Dallas Cotton Bowl, Tex., last year.

In England one and three quarter million persons attended Dr. Graham's meetings, most of which were held in Harringay Arena. In addition, many more thousands in other English cities heard the evangelist's preaching relayed from London.

Recent claims of the Roman Catholic Church concerning the Virgin Mary were described as "another stumbling block in the path toward the reunion of Christendom" by Protestant Episcopal Bishop Gerald Francis Burrill of Chicago at the annual diocesan convention. "We refer particularly to recent dogmatic proclamations of the Bishop of Rome regarding the Blessed Virgin Mary, and consequent inferences about her redemptive and intercessory functions expressed by clergy of the Church of Rome in the public press."

Bishop Burrill told the delegates that "the claims of the Church of Rome as to the place of the Blessed Virgin Mary are unsupported by Holy Scripture, the Creeds, and the tradition of the General Councils and the Fathers, and consequently cannot be construed as matters of faith which must be believed by Christians. The insistence of the Roman Church upon the necessity of belief in these claims tends to widen the gulf between not only herself and Protestantism but also between herself and the other Catholic and Orthodox communions, including the Anglican Communion. The result is that Rome has placed another stumbling block in the path toward the reunion of Christendom — a stumbling block of so enormous proportions as to lead many sincere and earnest Christians to reexamine the problems of Christian unity."

The addresses of the Rev. Oswald H. Bertram, pastor of St. Paul's Church, Naugatuck, Conn., have been broadcast by the Voice of America since June, 1953. His program, Moments of Comfort, heard in the U. S. on radio since 1946 and on TV since 1952, are now being beamed over "The Voice of the Andes," 100,000-watt HCJB, Quito, Ecuador. The foreign broadcasts on both the Voice of America's Radio Munich and the Ecuador station are in the German language for listeners behind the Iron Curtain.

Herbert Boehlin is organist and William Boyd soloist for Moments of Comfort. The 220 members of Pastor Bertram's congregation pray, at his request, for the success of each new step of the program. Individual listeners, women's and youth groups, as well as pastors and their congregations send contributions to the $200 monthly budget for Moments of Comfort, especially planned for the spiritual comfort and assurance of shut-ins.

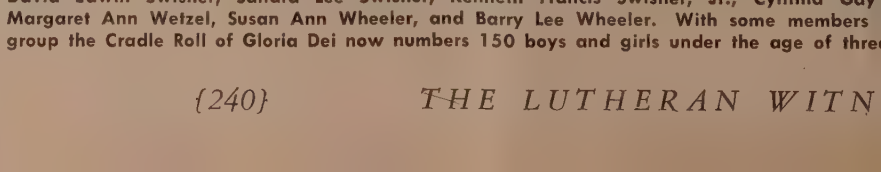
Presiding Bishop Henry Sherrill of the Protestant Epi Church in June announced th Church's 1955 General Conventio not be held in Houston. The 1952 eral Convention, held at Boston, Houston for the 1955 meeting, Bishop Clinton S. Quin of Texa clared he would make satisfacto rangements for the non-segr accommodation of all delegates. ever, some Episcopal groups ch recently that such arrangements not been made.

In May the Washington, D. C the New York Episcopal Di urged Bishop Sherrill to chang 1955 meeting site unless non-s gated housing, restaurant, and accommodations could be assur Houston. Other dioceses, incl Minnesota, Newark, and Long I adopted resolutions milder in ton calling for similar guarantees.

Newspapers ought not to be in reporting news involving rel controversy, Sevellon Brown III, of the Providence, R. I., *Journa Bulletin,* said at the annual meet the Religious Newswriters Assoc in Boston.

However, newspapers should avoid handling church doctrinal putes, except stories that develop field of religious news which "straight doctrinal dispute as very nub," Mr. Brown warned. In cases, doctrinal matters should b ported as an essential part of the

A newspaper tackling storie volving religious controversy, stressed, must have the readers' fidence in the paper's fairness an partiality.



THIRTY-ONE GIRLS AND BOYS RECEIVED THE SACRAMENT OF HOLY BAPTISM IN GLORI CHURCH (THE REV. RICHARD F. JESSE, PASTOR), DETROIT, APRIL 10: Through the efforts Sunday school teachers and of the Follow-up Director, the Rev. Richard Jesse, Sr., these c were received into the Church: Roberta Lynn Anderson, Luann Anderson, Irene Sharon Gary Raymond Dawson, Sharon Patricia Dawson, Thomas Earl Dawson, Ronald James D Shirley Ann Dawson, Kathleen Mary Durrenberg, Kathleen Lynette Glime, Hugh Gregory Glim Cynthia Louise Glover, James Edward Glover, Ruth Ann Glover, James Franklin Graham, Gail Graham, Paula Lynn Jones, Karen K. Kuch, Janet Mary Lawson, Robert James Martin, Ralph Martin, Mary Elizabeth Mogan, George Joseph Schlickenmayer, Sue Carol Schlicken David Edwin Swisher, Sandra Lee Swisher, Kenneth Francis Swisher, Jr., Cynthia Gay Margaret Ann Wetzel, Susan Ann Wheeler, and Barry Lee Wheeler. With some members group the Cradle Roll of Gloria Dei now numbers 150 boys and girls under the age of thre

CEDAR RAPIDS "GAZETTE"

orge A. Wessels Family. First row (l. to r.): , Sheryl, Janet, Robert, Mrs. Wessels, a. Back row: Naomi, David, Larry, Gary, and Mr. Wessels

r. and Mrs. George A. Wessels their nine children live at Ana-, Iowa. The entire family makes 8-mile trip to Marion regularly to d Sunday school and services at ul's Church (Carl T. Wuerffel, r). Mr. Wessels teaches a Sunday l class. Last summer he taught in ll-day schedule of St. Paul's Va-h Bible School and then rushed to r Rapids, where he was employed e 3:30 P. M.-to-midnight shift at ollins Radio Co.

r. Fredrik A. Schiotz, 53, of klyn, N. Y., was elected president e 919,840-member Evangelical Lu-n Church at its biennial conven- held in Minneapolis in June. ed for a six-year term, he suc- Dr. J. A. Aasgaard, 78, who will September 1 after 29 years in residency. Dr. Shiotz is executive tary of the Commission on Or-ed Missions and Younger Churches e National Lutheran Council. He chairman of the Commission on d Missions of the Lutheran World ration and executive secretary of tudent Service Commission of the ican Lutheran Conference. He eld pastorates in Brooklyn and in h and Moorhead, Minn.

e convention approved continua- of negotiations toward a merger the American Lutheran Church, utheran Free Church, and the d Evangelical Lutheran Church, would result in a church body re than 1,800,000 members. The ates endorsed the Joint Union ittee's report on polity and or-ation — a blueprint for the new h; authorized the committee to re a constitution and other legal ents; and approved a definite n a merger in 1956. By adopting Report on Polity and Organiza- the ELC completed the second step in merger negotiations that been carried on since 1950. The step was taken two years ago all four church bodies approved trinal statement known as "The d Testimony of Faith and Life."

e new president of Luther Sem- St. Paul, Minn., the theological of the ELC, is Dr. Alvin N. Rog- 48, pastor of First Lutheran h, Sioux Falls, S. Dak., whom the convention elected to the position. He formerly served churches in Duluth, Minn., and at Ames and Mason City, Iowa. Nominated last February by the ELC's Board of Christian Education and the ELC Church Council, the president-elect in September will succeed Dr. T. F. Gullixson, president for 24 years.

Women of the Presbyterian Church in the U. S. A. gave $11,514,133 for its missionary and educational work in the last four years, Mrs. W. Verne Buchanan of New Philadelphia, Ohio, president of the National Council of Presbyterian Women, told the council's quadrennial meeting, held at Lafayette, Ind. Throughout the country, 7,535 local groups have 541,980 members.

BIBLE STUDY ADVANCE

Since the Centennial Convention, 1947, passed the Bible Study Resolutions, the Church has experienced a greater increase in the number of persons participating in Bible Study than in the hundred preceding years of Synod's history.

1953 Enrollment in Bible classes	175,333
Percentage of communicant membership enrolled	13.8%
Minnesota District led in largest numerical gain	2,603
Atlantic District, second	2,467
North Wisconsin District, third	2,084
Texas District led in percentage of communicants enrolled	38.7%
Oklahoma District, second	35.6%
Southeastern District, third	26.9%
North Dakota led in percentage gain in enrollment over 1952	6.1%
Montana District, second	6%
California-Nevada, third	4.3%
Montana's percentage gain of unenrolled communicants during 1953	8.1%
California-Nevada and North Dakota gains	7.5%
New Bible classes established in 1953	750
Approximate number of Bible Study groups in Synod	7,500

If each church in Synod has at least three classes: one for high school youth, a second for young people, and a third for adults, there would be a minimum of 15,000 Bible classes — another time as many as the Church now has. For that goal the Board for Parish Education will make available in the fall of 1954 a Bible class teacher-training program in the small as well as the large congregations for the training of Bible teachers. New Bible study guides, available by the fall of 1955, will make the preparation of lessons simpler for the lay teacher.

Wherever new classes were formed, advances have been the greatest. The Council on Bible Study suggests that each District set its own goal of new classes to be organized and developed during 1954. For the best learning situation, a class should be limited to 30 or 40 persons.

Through the persistent work of District Bible Study Advance Committees, Synod's Board for Parish Education and its Council on Bible Study, and with the support of the Lutheran Women's Missionary League, the Walther League, and the Lutheran Laymen's League, outstanding gains in Bible study were made in 19 of Synod's 32 Districts.

Three Midwestern synods of the United Lutheran Church in America — the former Evangelical Lutheran Synod of Kansas and Adjacent States, organized in 1868; the Evangelical Lutheran Synod of Nebraska, 1871, and the Evangelical Lutheran Synod of the Midwest, 1890 — voted to merge at a meeting in Kansas City, Mo., to form a new single Central States Synod with a combined baptized membership of 80,547 and a communicant membership of 39,745. The new synodical groups, which will comprise 179 congregations in eight States: Nebraska with 116, Kansas 44, Missouri 10, Oklahoma 4, Texas 2, and Arkansas, Iowa, and South Dakota, one each, will rank ninth in the 32 synods in the ULCA.

Dr. Clemens H. Zeidler, pastor of Trinity Lutheran Church, Appleton, Wis., for 16 years, was elected first president of the new synod. Although not a member of any of the merging groups, he is well known in the central and midwestern sections of the ULCA.

"The situation regarding visas for the four candidates who are to go as missionaries to India has not yet been changed, although every effort is being made to secure their entry permits," Dr. O. H. Schmidt, Executive Secretary of Synod's Board of Foreign Missions, reported.

"A number of meetings and conferences have been held in India in connection with this matter of securing entry for our new missionaries. These new men are seriously needed as replacements; for instance, one candidate was designated for the Trivandrum field, where Missionary Chuvala died and Missionaries Rasch and Wyneken were forced by health considerations to leave the field, which means that really three places should be filled by that one man."

A first-prize winner in the National Science Fair, held at Lafayette, Ind., in May was Miss Leigh Temme, a senior at Lutheran High School, Saint Louis. She was one of five first-prize winners out of 95 student finalists from 51 science fairs in all parts of the U. S. Her exhibit, which won the first prize in the girls' biological science division as well as the first prize at the 1954 Greater St. Louis Science Fair, showed the reproduction methods of such plants as tumbleweeds, cacti, and orchids. Last fall she began collecting the plants, some of which came by mail from relatives and friends living in other States.

In 1951 and 1952 she also won first prizes in biology at the St. Louis fair. The *Post-Dispatch,* which paid the expenses of the trip, sponsored the Saint Louis fair in co-operation with Washington University.

In September Miss Temme will enter Valparaiso University, where she plans to prepare for a teaching career.

Lutheran World Federation was the first voluntary agency to send relief supplies to Baghdad after the swollen, rain-fed waters of the Tigris and Euphrates rivers inundated the Mesopotamian plain and left a half million inhabitants in Iraq's capital homeless and virtually isolated in April. When news of the flood's proportions reached the LWF's Near East Branch in Jerusalem, Dr. Edwin Moll, director, sent his assistant, H. Melikian, an Arab Christian, to offer to the Iraqi government some 88 tons of clothing, bedding, milk powder, cheese, and flour from LWF stocks in Jerusalem and Beirut. The Iraqi government gratefully accepted the LWF's aid to the flood victims, and the nation's radio stations and newspapers publicized the church agency's gesture.

Damage losses caused by the flood are expected to reach $280,000,000. More than 10,000 homes in Baghdad have been washed away or submerged.

Missionary Simon Bilagot met with an accident in the Mountain Province of the Philippines when the missionary jeep which he was driving was demolished by a lumber truck. "To see the wrecked jeep is to convince us that God's guardian angels were on hand — no one was killed," writes Missionary R. Prange from Manila. "The Bilagots were not injured too seriously (they are back at work), although several relatives sustained serious fractures. We are hoping that the truck owner will make good the damage. Join us in thanking God for sparing the Bilagots.

"The Sunday before the accident, 36 persons were received into communicant membership by Pastors Herbert Kretzmann and Bilagot. Thank God for thus adding unto the Church!"

PILGRIM CHURCH, COUNTRY CLUB DRIVE AND SUMMIT, PITTSBURGH, PA., dedicated its new building last December. One couple, Mr. and Mrs. A. Gerstenschlager, members of Grace Church, Pittsburgh, contributed $60,000 to Pilgrim, built in an area where there are relatively few Lutherans of the Missouri Synod. "With portions of the interior remaining unfinished for the present," writes Pastor Ralph A. Plautz, "total expenditures were $163,000. The English District is assisting the small congregation of 110 communicants (60 per cent formerly not affiliated with any Lutheran church) in its forward-looking venture of faith for the Kingdom. The lighted cross atop a Pittsburgh mountain commands attention of hundreds of city motorists every night."

BOOK REVIEWS

Growth of a Christian. By George B. Arbaugh. The Muhlenberg Press, Philadelphia, Pa. 1953. Paper binding, 143 pages. 90 cents.

According to the Foreword the purpose of this book is "to help parents, teachers, and all workers in the church understand what Christian character is, and how they may help persons achieve it." The book was prepared for classes in leadership education. The author explains fundamental psychological facts and terms necessary for the understanding of character and its development. He enumerates the factors which influence character development for good or for evil. He shows excellent insight into sociological factors as they influence character development. There are many common-sense suggestions for work, play, recreation, education, and church and community activities. This is a challenging book for the leadership classes for which it is intended. Too much importance seems to be given to the evolutionary theory on page 119.

Springfield, Ill. FRED KRAMER

The Dilemma of Church and State. By G. Elson Ruff. Muhlenberg Press, Philadelphia, 1954. 103 pages. $1.50.

Dr. Ruff is both a journalist and a theologian. His theology shows in the combination of Bible and basic Lutheran conviction in his appraisal of the vexing problem of Church and State. His journalistic skill is apparent in the compression of material coupled with practical and concrete detail. Within small compass Dr. Ruff sketches the history of the problem, accents of Roman Catholicism, Lutheranism, Communism, and American Protestantism, and the current dilemma. That might well be stated in Dr. Ruff's words about the separation of Church and State: "The separation is a wall, and it may be so high as to separate a people's life from God" (p. 83). Or: "Within the realm of Caesar, extending throughout it and beyond it, is the realm of God. We humans live in both realms, which is our dilemma and our destiny" (p. 103). This is a splendid book! R. R. C.

How Love Will Help. By Russell A. Peterson. Meador Publishing Company, Boston, 1953. $1.50.

Ninety-six pages of devotional thoughts based on the premise: Love has a conscience. The author divides his theme into 40 topics, heading each one with an appropriate Scripture selection and emphasizing the importance of striving toward perfect sanctification, "The will of man is to be bent to a complete identification with the will of God."

The author tries to determine the effect of the divine Love upon the self as he seeks peace, harmony, and growth for the individual in society.

EDWARD J. MAHNKE

With God in Red China. By F. Olin Stockwell. Harper & Brothers, New York. 256 pages, 5½×8 inches. $3.00.

The author, after a brief period in the ministry, in 1929 went as a Methodist missionary to China. While working at Chengtu and Chungking, he was arrested and imprisoned by the present government of China. Quite interestingly h of his arrest and prison life, of "t washing" and what seems to make munism click. His account of two ye Communist prison life, which he rec from day to day on a wide margi book of poetry, he succeeded in br out with him. His interpretation Scriptures and his religious conv place him in the more liberal groups.

E. C. ZIMMERMA

Philippians. Where Life Advances Roy L. Laurin. Van Kampen Wheaton, Ill. 208 pages. $3.00

This book makes us think of m fare served in Dresden china. It is s didly bound and tastily printed on th of paper. Don't buy it unless yo afford "Dresden" and are content a collection of radio talks on Philip that do poor justice to this marv Letter while offering a lot of entert anecdotes. The only reason we give to this notice is to warn our readers to buy in haste "expository" books they have first been tried and teste

The Recovery of Family Life. By and Pauline Trueblood. Harpe Brothers, New York, N. Y. 127 $1.50.

Delightful and rewarding readin pecially for young people planning up their own household. The a views of the authority of the Holy S tures, however, are not adequate, n they seem to hold that only the C tian religion leads to God and he Keeping these defects in mind, the may, nevertheless, gain some profit this book.

Paul, A Servant of Jesus Christ. By Meyer. Zondervan Publishing H Grand Rapids, Mich. 155 pages.

Ephesians, A Devotional Commen By F. B. Meyer. Zondervan Pul ing House, Grand Rapids, Mich pages. $1.95.

Zondervan is reprinting a numb books written by the late F. B. M English Baptist, pastor, evangelist, e Years ago we acquired close to a doz his books. We have sold, burned, away many volumes of our library Meyer's books still have an honored on our shelves. They are writte superb, almost poetic prose, from a glowing with love to Christ. Discou his Reformed views on the Sacram Lutheran circles will appreciate M fine evangelical fervor and his keen tration into the recesses of the spi man.

The twenty-one chapters in the on Paul are in the nature of sermoni dresses, covering the whole scope o Apostle's career, while laying emphas his inner life and seeking to apply th sons to the reader's heart. Preacher teachers may profit from studying method.

The little book on Ephesians is conventional commentary. Under f headings representing key words o Letter, the author gives brief medita on individual verses. This fact mak suitable for private devotions. The seems a little high for a reprint.

PACIFIC LUTHERAN

NNOUNCEMENTS

Ordinations and Installations

CANDIDATES

ained

George P., Cross, St. Paul, Minn., by R. W. ghans, June 6.

ained and Installed:

Warren, St. Paul, Fulton, Mo., by M. efer, May 30.

PASTORS

alled:

rt, Oscar A., pastor, Hope, St. Louis, Mo., . L. Roschke, May 30.
, Edward G., St. Martin, near Shawano, by H. H. Wegner, May 30.
Victor, St. Paul, Union Grove, Wis., by tin H. Mueller, June 6.
George H., Trinity, Bemidji, Minn. (addi- al charge) by Clement A. Joesting, 30.
r, John A., Trinity, Sarcoxie, Mo., by Her- F. W. Boehne, June 6.
n, Herman, Immanuel, Dent; St. John, Dent, Minn., by A. Cloeter, June 6.
Otto, St. John, near Blackwell, Okla., by . Behrend, June 6.
r, William C., Our Saviour, Detroit, Mich., . H. Buchheimer, June 6.
, Henry, Trinity, Jackson, Wis., by H. E. ke, May 30.
John W., St. Matthew, Mapleton, Iowa, V. H. Janke, May 23.
ieier, Walter C., St. Trinity, St. Louis, Mo., . E. Foelber, June 6.
Carl, Memorial, Sioux Falls, S. Dak., by A. Tubesing, April 4.
ann, L., St. John, Minnesota Lake, Minn., Carl J. Gundermann, May 30.
u, Robert H., Triune God, Brooklyn Cen- Minneapolis, Minn., by Arnold E. Wenger, 6.
William, St. Paul, Eden Valley, by H. e; St. John, Kimball, Minn., by C. A. ldt, June 6.

TEACHERS

alled:

nkamp, Arthur C., Immanuel, Polk, Nebr., ohn Knippenberg, June 6.
ansen, Alfred, Trinity, Fremont, Nebr., by or W. Hoffmann, June 6.
, Cand. Carl E., Trinity, St. Joseph, Mich., M. J. Zschoche, June 6.

Official Notices

. Martin L. Koehneke, Austin, Tex., has elected to the presidency of Concordia rs College, River Forest, Ill., June 15. — L. Paul, *Secretary*, Board of Control.

Rev. Paul Albert Zimmermann, Ph. D., nt Professor of Science and Religion at dia Teachers College, Seward, Nebr., September, 1953, was elected president of llege on June 10, and accepted the call e 17. — L.G. Bickel, *Acting President*.

d L. Leoschke, a graduate of Valparaiso sity, with a B. A. degree, who has had e teaching at Valparaiso and has taught heran schools at Norborne and Cross- Mo., and has attended several summer s at Concordia Teachers College, River Ill., desires to enter the Lutheran g profession as a called teacher and ade application to the undersigned for quy. — T. A. Weinhold, *President*, West- strict.

H. Matern, Flushing, N. Y., requests a y in order to become eligible for a call her in Synod. — H. J. Rippe, *President*, c District.

Call Declined

ident George Beto of the Lutheran Con- College of Texas has declined the call to ofessorship in the Department of Histor- heology at Concordia Seminary in Saint — Frederic Niedner, D. D., *Secretary*, of Control.

Notice of Election

Board of Control of Concordia Seminary Louis will meet on July 14 at 1 P. M. ct a professor for the Department of cal Theology. — Frederic Niedner, D. D., ry, Board of Control.

Nominations for Associate Professorships for Concordia College, St. Paul, Minn.

1. In Classical Languages

Rev. Jan Pavel, St. Paul, Minn.: Zion, Hopkins, Minn.; Our Savior's, Mankato, Minn.
Rev. B. F. Kurzweg, Chalmette, La.: St. Paul, Austin, Tex.

2. In English and Religion

Mr. R. L. Gersmehl, Fort Wayne, Ind.: Trinity, Hartford, S. Dak.; Bethlehem, Rapid City, S. Dak.
Rev. Robert Plagens, Anamoose, N. Dak.: St. Paul, Port Arthur, Tex.
Rev. Robert T. Koehler, St. Paul, Minn.: Zion, Hopkins, Minn.; Our Savior's, Mankato, Minn.
Rev. Kenneth Heinitz, Twin Falls, Idaho, St. Paul, Austin, Tex.

3. In Social Studies

Mr. Herbert Juneau, Abbotsford, Wis.: Clear Creek, Osseo, Wis.
Mr. Edwin Trusheim, St. Louis, Mo.: First, Plattsmouth, Nebr.
Mr. Harold W. Otte, St. Paul, Minn.: Zion, Hopkins, Minn.; Bethlehem, St. Paul, Minn.
Mr. Dwayne S. Anderson, Port Huron, Mich.: English Lutheran Church of Our Saviour, Port Huron, Mich.
Rev. Paul Schroeder, Fort Worth, Tex.: St. Paul, Austin, Tex.
Dr. Arvin W. Hahn, River Forest, Ill.: University Lutheran Chapel, Minneapolis, Minn.

H. W. Brill, *Secretary*, Board of Control

Candidates Nominated for the Presidency of Concordia Senior College, Fort Wayne, Ind.

Rev. Carl W. Berner, M. A., Los Angeles, Calif.: St. Trinity, St. Louis, Mo.
Rev. Herbert Berner, Cincinnati, Ohio: Hope, Highland, Ill.
Pres. George J. Beto, M. A., Austin, Tex.: Grace, St. Louis, Mo.
Rev. Walter C. Birkner, D. D., Fort Wayne, Ind.: Faith, Kent, Ohio
Pres. Herbert Bredemeier, M. A., Fort Wayne, Ind.: Holy Cross, Chicago, Ill.; Zion, Bay City, Mich.; Trinity, Indianapolis, Ind.; Bethlehem, Fort Wayne, Ind.; Emmanuel, Fort Wayne, Ind.; Zion, Decatur, Ind.; Redeemer, Fort Wayne, Ind.; Zion, Fort Wayne, Ind.; Trinity, Muskegon, Mich.; St. Peter, Bowie, Tex.; St. Paul's, Fort Wayne, Ind.
Prof. Richard R. Caemmerer, M. S. T., Ph. D., St. Louis, Mo.: Bethany, Chicago, Ill.; St. Paul, Austin, Tex.
Pres. Thomas Coates, S. T. D., Portland, Oreg.: Memorial, Vancouver, Wash.; St. Mark, Cleveland, Ohio
Prof. Martin A. Franzmann, B. A., St. Louis, Mo.: Trinity, Northfield, Minn.
Rev. O. A. Geiseman, S. T. D., River Forest, Ill.: Cross, Milwaukee, Wis.
Rev. Oswald Hoffmann, M. A., LL. D., D. D., New York, N. Y.: Cross, Milwaukee, Wis.
Rev. A. R. Kretzmann, Litt. D., Chicago, Ill.: Cross, Milwaukee, Wis.
Rev. A. T. Kretzmann, Crete, Ill.: Immanuel, Freeport, Ill.
Pres. O. P. Kretzmann, Litt. D., Valparaiso, Ind.: St. Paul's, Duluth, Kans.; Cross, Milwaukee, Wis.
Rev. Ottomar Krueger, M. A., D. D., Akron, Ohio: Immanuel, Youngstown, Ohio
Prof. Albert Merkens, M. Th., Ph. D., St. Louis, Mo.: St. Peter's, Joliet, Ill.
Dr. Martin J. Neeb, M. A., LL. D., St. Louis, Mo.: Ascension, St. Louis, Mo.; St. John, Niles, Ill.; Trinity, Chicago, Ill.; Bethany, Chicago, Ill.; Calvary, Portland, Oreg.; First Immanuel, Chicago, Ill.; Zion, Dallas, Tex.; Holy Cross, Anita, Iowa; Immanuel, Harrold, Tex.; Trinity, Austin, Tex.; Cross, Milwaukee, Wis.; Immanuel, Grand Forks, N. Dak.
Rev. Walter D. Oetting, Waterloo, Iowa: St. Paul's, Dubuque, Iowa
Rev. Armin Oldsen, M. A., Lakewood, Ohio: Trinity, Fort Wayne, Ind.
Prof. Arthur C. Piepkorn, Ph. D., St. Louis, Mo.: Faith, Tucson, Ariz.
Prof. Arthur C. Repp, Ph. D., St. Louis, Mo.: St. Paul's, Port Arthur, Tex.
Prof. Martin H. Scharlemann, Ph. D., St. Louis, Mo.: St. Paul's, Concordia, Mo.
Rev. Curtis Stephan, M. A., Bloomington, Ind.: Concordia, Toledo, Ohio
Rev. Lorenz F. Weber, Saginaw, Mich.: First Lutheran, Texarkana, Tex.
Prof. W. F. Wolbrecht, St. Louis, Mo.: Immanuel, Twin Falls, Idaho; Faith, Denver, Colo.

All communications pertaining to these candidates should reach the undersigned not later than August 10, 1954. — Clifford E. Aulick, *Secretary*, Board of Control, 2515 Woodward Ave., Fort Wayne, Ind.

Lutheran Refugee Service

In August, 1953, the Congress passed legislation allowing for the immigration into our country of 209,000 non-quota refugees.

National Lutheran Council together with The Lutheran Church — Missouri Synod is working to rehabilitate a possible 50,000 Lutherans.

Name of joint organization that is heading the program: Lutheran Refugee Service of New York City under the direction of Dr. Cordelia Cox.

Clearing house for Missouri Synod effort is Social Welfare Office, 210 N. Broadway, Saint Louis 2, Mo., under the direction of Dr. H. F. Wind.

Area committees are charged with the responsibility of obtaining sponsors, assisting sponsors with the preparation of required assurance forms, and with the integration of refugees into the American life and especially the church and congregational life.

Inquiries and requests for assurance forms should be directed to Social Welfare Office, 210 N. Broadway, St. Louis 2, Mo.

Wanted

About 150 used copies of *The Lutheran Hymnal* (bound in blue) for work among the prisoners at the South Carolina State Penitentiary. Write: Vicar Frederick A. Stiemke, 2200 Lee St., Columbia, S. C.

Changes of Address

Pastors:

Birnbaum, Chaplain Leon L., Hq. Sq. 3520th Fly Tng Wg (MBomb), McConnell Air Force Base, Wichita, Kans.
Clausen, Martin, Box 34, Reeseville, Wis.
Glock, Albert E., 308 Highland Ave., Normal, Ill.
Gussick, Robert F., 4726 North 41st St., Milwaukee 16, Wis.
Hemmeter, Bernard H., 2602 Springfield Ave., Kirkwood, Fort Wayne, Ind.
Hergesheimer, Valentine, 429 Ominica St., W., Moose Jaw, Sask., Can.
Janke, Palmer L., Sr., 7150 Jamieson (Upper N.), St. Louis 9, Mo.
Juergensen, P. Arthur, 4533 Harrison St., Gary, Ind.
Kluck, Herbert, 310 N. Main St., Del Rio, Tex.
Kreyling, Paul, Tokyo Lutheran Center, 16 Fujimicho 1 Chome, Chiyoda ku, Tokyo, Japan
Kuehnert, Edward C., Veterans Administration Hospital, 915 N. Grand Blvd., St. Louis 6, Mo.
Maassel, Paul F., Lidgerwood, N. Dak.
Mayan, Ernest, 2905 22d St., Vernon, B. C., Can.
Meyer, Edward, 307 S. Elm St., Staunton, Ill.
Naumann, John G. P., Pernambut, North Arcot District, S. India
Ressmeyer, Rudolph P. F., 3808 Lincoln St., Seaford, L. I., N. Y.
Roschke, Elfred L., 5409 Walsh St., St. Louis 9, Mo.
Sander, Edgar J., St. John Lutheran Church, Port Hope, Mich.
Scholz, John G., Andrada Homesite, Iligan City, Lanao, P. I.
Spiekerman, Victor J., 2027 Lapeer, Saginaw, Mich.
Streufert, Alvin C., c/o Luther Vogel, Box 236, Hardin, Mont.
Sylwester, Chaplain O. L., 242 C Croyden Ave., San Antonio, Tex.
Von Husen, Frederick, 925 Vine St., Paso Robles, Calif.
Wangerin, Prof. Walter M., 7230 Ada Blvd., Edmonton, Alta., Can.
Weseloh, Henry J., New Germany, Minn.

Teachers:

Buelow, John F., 8733 Blackstone St., Chicago 19, Ill.
Eberhard, Louis C., 233 Morse St., Antigo, Wis.
Fischer, David P., 7023 Minnesota Ave., St. Louis 11, Mo.
Hinrichs, Edmund, St. James, Minn.
Kaiser, Eldor C., 3342 Cambridge, St. Louis 17, Mo.
Klammer, Theodore P., 216 S. Third Ave., Maywood, Ill.
Streufert, Gerhardt E., 921 Wolf Rd., Melrose Park, Ill.
Tschatschula, Leroy, 6139 Belarbor, Houston, Tex.
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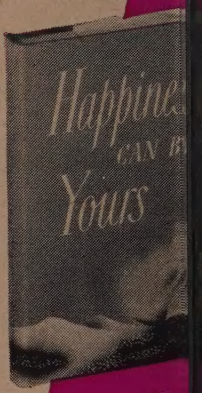

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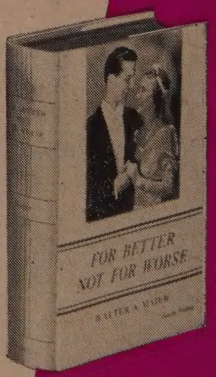

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